



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Frowned [he] and [he] diverted<sup>1</sup>.
2. That came (to) him the *a'ama* (*blind-man*).
3. And what *youdreyka* (*profoundly causes you* to know) *la'alla* (*craving currently unavailable deed that/perhaps*) he *yazzakka*<sup>2</sup> (*he: iteratively purifies/ exculpates/ befits himself*).
4. *Oryadhdhakkaro* ([he] *repetitively-reminisce*), so benefits him the *reminiscence/ remembrance*<sup>3</sup>.
5. As-to whom<sup>P</sup> *istaghnd*<sup>4</sup> ([he] *affirmed his richness*).
6. So you<sup>s</sup> (are) for him *tassadda*<sup>5</sup> (*tend*).
7. And not on you<sup>g</sup> that not *yazzakka*<sup>6</sup> (*he: iteratively purifies/ exculpates/ befits/ suits him self*).
8. And as-to whom<sup>P</sup> [he] came (to) you<sup>g</sup> treading<sup>7</sup>.
9. While he *yakhsha* (*reverently-fears*).
10. So you<sup>s</sup> (are) *a'n* (*regarding*) him *talabha* ([you<sup>s</sup>] *entertainingly-distract*).
11. Not-at-all;<sup>8</sup> verily it<sup>w</sup> (*is*) a reminder<sup>w9</sup>.
12. Sowhoever[he]willed, [he] remembered Him/it<sup>x</sup>.
13. In writes *mukarrama'ten*<sup>w</sup> (*highly hospitable and honored*)<sup>w</sup>.
14. *Marfo'a'ten*<sup>w</sup> (*loftily placed*)<sup>w</sup> *muttabhara'ten*<sup>w</sup> (*had been purged*)<sup>w</sup>.
15. By hands<sup>w</sup> (*of*) *safara'ten*<sup>10</sup> (*scribers, messengers, journeymen*).
16. *Ke'ra'men* (*bounty-givers and honor bestowers*) *barara'ten*<sup>11</sup> (*works beyond duty, being all around beautiful*).

عَسَنَ وَتَوَلَّ

أَنْ جَاءَهُ الْأَعْمَى

وَمَا يُدْرِيكَ لَعَلَّهُ يَرَكِي

أَوْ يَذْكُرَ فَتَنَفَعُهُ الْذِكْرَى

أَمَا مَنْ أَسْتَغْفَى

فَأَنْتَ لَهُ تَصَدِّي

وَمَا عَلَيْكَ أَلَا يَرَكِي

وَأَمَا مَنْ جَاءَكَ بَسْعَى

وَهُوَ سَخَشَى

فَأَنْتَ عَنْهُ تَلَهُ

كَلَّا إِنَّهَا تَذَكِّرَةٌ

فَمَنْ شَاءَ ذَكَرَهُ

فِي كِتْفٍ مُكْرَمَةٍ

مَرْفُوعَةً مُطَهَّرَةً

بَأَيْدِي سَفَرَةٍ

كَرَامَ بَرَّةٍ

<sup>1</sup> In this case: “diverted” *bis face*, i.e. in reference to the Prophet (SAWS).

<sup>2</sup> The word “يَرَكِي” means, and Allah is knowinger, [he] *exculpates, befits/ suits himself*. See *التفاسير* and *السان*.

<sup>3</sup> The word “ذَكْرَى” is “*reminiscence/ remembrance*” based on this great Ayah, “And if the Satan (causes) you<sup>g</sup> to assuredly forget then sit not, after [the] reminiscence/ remembrance” (86: 68).

<sup>4</sup> The word “أَكَدَ مَغَنَّتَهُ وَأَظْهَرَهَا” = “*استَغْفَى*” meaning he *affirmed/ showed his richness*. See *اللَّبِيبِ مَعْنَى*.

<sup>5</sup> The word “تَصَدِّي” = “*tassadda*,” according to *اللسان*” meaning made himself to come across another’s way looking at him and humbly requesting him some thing.” I could not find a “proper” word in English to correspond to “*تَصَدِّي*” *per se*, so I chose “*attend*.” Because in my judgment the Prophet (SAWS) was *going out of his way*, as he *normally* does, to *convince* other to *save them by inviting to Islam*.

<sup>6</sup> See footnote 6376 above regarding “يَرَكِي”.

<sup>7</sup> The word “سعى” has several meanings, depending on the context: (1) “*يعْنِي عَدَا دُونَ الشَّدَّ*” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “*يَعْنِي مَشْيًا أَوْ مُضْيًّا*” i.e. treaded = walk on, over, or along, as in *this context*; (3) “*عَمَلَ بِاجْتِهَادٍ*” = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) “*يَعْنِي*” “*سَعَى*” in the sense of “striding” it is made transitive by “إِلَى” and when it is in the sense of “work” then it is made transitive by “الْأَمْ” See *السان*, and *البصائر*.

<sup>8</sup> The word “كَلَّا” is an article of negation particularized for deterrence and prevention.

<sup>9</sup> The word “*الذَّكْرَةُ*” means *that which reminds or by which one is reminded*. See *البصائر*.

<sup>10</sup> The word “*safarah*” = “*سَفَرَةٌ*” has at least three distinct meanings: (1) (angel) *scribers*, (2) *messengers*, (3) *journeymen*. “*يَا أَهْلَ الْبَلْدِ صَلَوَا أَرْبَعًا فَاتَّا سَفَرًا*” Example of the last the *Hadeeth* when he (SAWS) said to *Makka* people:

17. ( <i>Had been</i> ) killed <sup>12</sup> the mankind what <sup>13</sup> an ingrate he ( <i>is</i> ).	قُتِلَ الْإِنْسَنُ مَا أَكْفَرَهُ مِنْ أَىْ شَيْءٍ خَلَقَهُ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ
18. Of what thing [ <i>He</i> ] created him.	ثُمَّ أَسْبَلَ سَرَّهُ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ
19. Of a <i>nutfa'ten</i> ( <i>sperm-drop</i> <sup>w</sup> ) <sup>14</sup> [ <i>He</i> ] created him then [ <i>He</i> ] fated him.	ثُمَّ إِذَا شَاءَ أَنْشَرَهُ كَلَّا لَمَّا يَقْضِي مَا أَرَهُ
20. Afterwards the path <i>yassaraho</i> ([ <i>He</i> ] made it easy for him).	فَلَيَنْظُرِ الْإِنْسَنُ إِلَى طَعَامِهِ
21. Afterwards [ <i>He</i> ] deadened him; then [ <i>He</i> ] entombed him.	أَنَا صَبَبْنَا الْمَاءَ صَبَّا
22. Afterwards, if [ <i>He</i> ] willed [ <i>He</i> ] resurrected him.	فَأَنْتَنَا فِيهَا حَبَّا
23. Not-at-all, <sup>15</sup> <i>lamma</i> ( <i>not yet</i> ) <sup>16</sup> finished [ <i>he</i> ] what [ <i>He</i> ] commanded him.	وَعِنْبَا وَقَضَبَا
24. So let look the mankind to his <i>tta'aame</i> <sup>x</sup> ( <i>wheat/-edible/food-grains</i> ) <sup>x</sup> .	وَزَيْتُونًا وَخَنْلًا
25. We surely <i>ssabbabna</i> ( <i>We descended/poured</i> ) the water <i>ssaban</i> <sup>17</sup> ( <i>sure descending/pouring</i> ).	وَحَدَّأْبَقَ غُلْبًا
26. Afterwards We split the Earth <sup>w</sup> <i>shaqqan</i> <sup>18</sup> ( <i>sure a splitting</i> ).	وَفِكْهَةَ وَأَبَا
27. Then We sprouted in it <sup>w</sup> grains <sup>w</sup> .	مَتَاعًا لَكُمْ وَلَا تَنْعِمُ كُمْ
28. And grapes <sup>19</sup> and <i>qadhbani</i> <sup>20</sup> ( <i>clove/alfalfa/freshly-/lopped-sprout</i> ).	فَإِذَا جَاءَتِ الْصَّاخَةُ
29. And olives and date-palms <sup>w</sup> .	يَوْمَ يَفِرُّ الْمَرءُ مِنْ أَخِيهِ
30. And <i>hada'eqa</i> ( <i>walled-parks</i> ) <sup>w</sup> <sup>21</sup> <i>ghulban</i> ( <i>thicks</i> ).	
31. And a fruit <sup>w</sup> <sup>22</sup> and an herbage.	
32. A <i>mata'an</i> <sup>23</sup> ( <i>resource for a transitory worldly delight</i> ) for you <sup>b</sup> and your <sup>n</sup> <i>an'aam</i> <sup>w</sup> ( <i>camels/cows/sheep/and goats</i> ) <sup>w</sup> .	
33. So if came <sup>w</sup> The <i>Sakhkhato</i> <sup>w</sup> ( <i>ear splitting bang</i> ) <sup>w</sup> .	
34. Day flees the <i>mar'o</i> <sup>24</sup> ( <i>mature/perfect manliness possessor</i> ) from his brother.	

<sup>11</sup> The word “بار” “أبار” and “برة” is stronger than “برة” “برة” is plural for “أبار” “أبار” is plural for “برة” “برة” is much more extensive. That is why the *angels are particularized* for the *raghib*. See *الراغب*.

<sup>12</sup> The word *فُتِنَ* “constructed in the passive”, means: *be cursed he*.

<sup>13</sup> اعراب القرآن، محمود صافي *ما اكفره* “ما” *التعجبية* = “what/how.” See *ما* *التعجبية*.

<sup>14</sup> The word “نطفة” “*نطفة*” in the text has at least *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen*. Clearly, and Allah knows best, here “نطفة” is the male semen.

<sup>15</sup> See footnote 8 above regarding “كلا”.

<sup>16</sup> The particle “لَمْ” has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It also could mean a particle of exception, i.e.: “except.” See *مُغْنِي الْلَّبِبِ* and *القرطبي*.

<sup>17</sup> The word “صَبَّا” is an *infinitive noun* for *intensity*, so “sure” is used for such *intensity*. See *صَبَّا*.

<sup>18</sup> *Ibid*, only for “شقا”.

<sup>19</sup> Invariably throughout the Qur'an when the reference is made to “الأعناب” the mention of for example the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم,” *never ever* comes the mention of the “grapevine per se but the reference is made only to the fruit itself, i.e. the grapes.” In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which directs the believers *not* to refer to “العناب” as “الكرم,” because surely the “الكرم” is the *Muslim*. And in another narration: verily only that “الكرم” is the *heart of the believer*. See *نَزَهَةُ الْمُتَقِنِينَ*; *شرح رياض الصالحين*. Refer to the *attached list of References*.

<sup>20</sup> The word “قَضَبَا” translated as “clove” but it could also mean “alfalfa.” Also in “القضب” *اللسان* is that which is eaten as *freshly lopped sprouts*. In other words, all the aforementioned three could apply.

<sup>21</sup> The word *park* needs to be walled to be called *اللسان* “حديقة” see *اللسان*.

<sup>22</sup> The word “فَاكِهَة” = “fruit” in Arabic is *feminine-gender*. So it and its *qualifier adjective* are *feminized* by the *superscript w*.

<sup>23</sup> The word “مَتَاع” = “*mata'an*” is rooted in the word “مَتَاع” = “*matta'd*” with many meanings, among them: *resources of transitory worldly delight*. See the *lexicon attached to this Translation* for elaboration.

<sup>24</sup> See the *Lexicon attached to this Translation* for the *differences between*: the man = *الرجل* and the human = *اللسان*; the person = *المرء* and the *person* = *الشخص*, being the *mature/perfect manliness possessor*. Although in English the word

35. And his mother and his father.	وَأَمْهٰءٌ وَأَبِيهٌ
36. And his she-companion/she-consort and his sons.	وَصَاحِبِتِهِ وَبَنِيهِ
37. For every an <i>emre'en</i> <sup>25</sup> ( <i>mature/ perfect manliness possessor</i> ) of them then-day( <i>is</i> ) an affair/a matter enriching <sup>26</sup> him.	لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَانٌ يُغْنِيهِ
38. Faces then-day( <i>are</i> ) <i>musferaton</i> ( <i>illuminators/ resplendent</i> ) <sup>w</sup> .	وُجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ
39. Laughers <sup>w</sup> <i>mustabshe'raton</i> ( <i>pleasant-tidings-affirmers</i> ) <sup>w</sup> .	ضَاحِكَةٌ مُسْتَبِشَةٌ
40. And faces then-day on it <sup>w</sup> ( <i>is</i> ) <i>ghabaraton</i> <sup>27</sup> ( <i>ever-dustiness</i> <sup>w</sup> ).	وُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ تَرَهُقُهَا قَتْرَةٌ
41. Overburdens it <sup>w</sup> ( <i>is</i> ) <i>qataraton</i> <sup>28</sup> ( <i>black-dust</i> <sup>w</sup> ).	أَوْلَئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ
42. Those, they ( <i>are</i> ) the ingrates the <i>fajara'te</i> <sup>29</sup> ( <i>debauchers/wicked</i> ) <sup>w</sup> .	

“one” seems to be an acceptable *approximation* for “المرء,” the *Lexicon* explains why we cannot use this seemingly *acceptable* way.

<sup>25</sup> See footnote 24 above regarding أ. م. مر.

<sup>26</sup> That is fully engrossing him.

<sup>27</sup> The word “غَبَرَةٌ” as in *النَّاجِعُ* (أي الغبار) “تردد الرهوج” is *النَّاجِعُ* “غَبَرَةٌ” constant or ever appearance of dust.

<sup>28</sup> The word “قَتْرَةٌ” is black dust. See *النَّاجِعُ*.

<sup>29</sup> The word “فَجَرَةٌ” plural for “فَاجِرٌ” = “ripper of religious cover,” as the religious cover prohibits or prevents its wearer from committing crimes in the open. So when the ripper of religious cover rips off such a cover he exceeds the bounds. See the word: “فَاجِرٌ” in *الرَّاغِبٌ* +